## THE NATIONAL ERA.

For the National Era. SECESSION. - No. 2.

We showed in a former number that as the church of Christ is one church, so her communion is one communion, and the Lord's supper is not a budge of a party, but a token of fellowship with the whole body. It follows, of course, that to set up a new and separate communion in the church is both foolish and wicked; foolish, because we still "commune on every occasion vir-tually with the whole body," and consequently drawn; wicked, because we prostitute the Lord's support to an unlawful purpose. The Captain of our salvation gave it as a banner to the whole army of the living God. By setting up and maintaining a separate communion, we make it the flag of a single detachment.

But we will be fold that as we have no fellow-ship with an individual who has been excommuwith a church from which we have withdrawn, because we have excommunicated it by our secession. Thus Mr Gordon says, "as it is often the duty of a church to suspend an off-ending and obstinute member, although she may hope he is Christian, so it is equally required of individuals to leave an ecclesinstical body which has been corrupt and refuses to reform her errors, whilst they may still esteem her an erring branch of the true lsrael." The act of sec-ssion from a corrupt church is essentially and virtually the same as suspending or excommunicating a disor-derly or reprobate member." Sermon, pp. 4 & 5 This is startling, indeed, but it is true! All admit that an excommunicated minister has no right to preach the Gospel or administer any of its ordinances, and that excommunicated mem-bers have no right to the Lord's supper and baptism. It follows, of course, that when we with draw from "an erring branch of the true Israel, by the authority of Heaven, we silence all its ministers, and debar from the communion table

But these "comcouter" brethren greatly laud the conduct of Mr. Noel in withdrawing from the church of England, and that of the Erskines and their associates in secoding from and excommu-nicating the church of Scotland in 1732. But if these men did right, as we are told they did, and if secession be excommunication, it follows, of course, that there is not a man at this day in the church of England who has a right to preach the Gospel, and not a member who has a right to commune; and in the church of Scotland there has been no legal administration or reception of the ordinances of God's house for more than an hundred years! Besides, these brethren have themselves secreled from all the leading denominations of Christians in America, and have thus excommunicated them. It then follows that they have left - bound on earth and bound in heaven," not to preach the Gospel or administer its other ordinances, many thousand ministers of Christnearly all in our land, and by the authority of the Muster they have with one "fell swoop" cut off from his table at least two millions of his pro-

Now, all this may be true, but to me at least it is very wonderful. Thousands in these "excommunicated" churches have testified with Isabella Graham, that He who met Jacob at Luz and blessed him, has met them at his table and other ordinances, and has blessed them there. And yet, according to the principle of our seceding brethren, Isabella Graham and all these thou-sands had no right to these ordinances at all. That same Divine Master who met them at his table had forbidden them to approach it! They were under excommunication! Nor is this all. The Apostle John lays down this plain rule for trying the "spirits" or teachers, "he that doeth good is of God" And God says of false teachers, 1 have not sent them, and therefore, they shall not profit this people at all." But, of course, God does not "send" those whom he has excommunicated. But, are there not ministers in the church of England who are " profiting the peo-ple" since the secession of Mr. Noel? Are there not some ministers in these excommunicated churches of America, who are still doing good? Have not the Witherspoons, and the Keiths, and the McCheques, and the Chalmerses of the church of Scotland "profited the people by their ministrations?" If so, the Lord has sent them. But our "come outer" brethren maintain that they were all under excommunication, and thu on earth and bound in heaven " not to go at all!! Now, there are two horns to the dilemma, and those brethren may choose between them. Either God does bless the labors of excommunicated ministers and the worship of excommunicated Christians, or else we do not excommunicate a

But do we not necessarily become partakers of its crimes by remaining with it? Do we not countenance its evil doings? Not necessarily-not at all, if we are doing what we can to oppose and reform them. For proof we refer to the example of our Lord, and the precepts he gave his apostles. The Jewish church was awfully corrupt in his day; and yet he never secoded from it.
It was his "custom to go every Sabbath day into
the synagogue" He attended all the solemn
feasts at the temple. He continued this "custom" until the Jews "cast him out" "They caught him, and cast him out of the vineyard, and slew him." Matthew xxi. 39. And he commanded his disciples to follow his example. They were cautioned against the Scribes and Pharisees, and yet reagainst the serious and Pharisees, and yet requested to attend upon their ministry, because they sat in Moses's seat, i.e. were the authorized teachers of religion. Matthew xxiii, 2-3. Andwhen he said to his disciples, John xxi., 2. "they shall put you out of the synagogues," he certainly intimated that they ought not to secode. This argument from the example and directions of our ord, has given infinite trouble to the advocates of secession. No two can agree as to the way to meet it. One says, "there was but one church in old times, and our Lord and his apostles had either to commune with it or go to the world. True. And is there more than one church now drawing from it or organizing a new party in it. Brother Nevin triumphantly declares the Jews are better now than they were then; but would any Christian commune with them now? Cercommuned with them they were, what they are not now—the Church of God. "The Kingdom of God has been taken from them since then-in other words, they have been unchurched. If I understand brother Rankin, he maintains that our Lord did not commune with the Jewish church, because he ate the passover with his dis ciples alone. Then no one ever communed with the Jewish church—for, by the law of God, every family was to eat the passaver by itself. And on the same principle, no man, since its first organization, has ever communed with the New Testament church, for there never has been a time ance then when all its members sat together at the same literal table. We are communicants in a church so long as we submit to its ecclesisstical jurisdiction. When our secession brethren renounced the jurisdiction of their respective parcease to commune with them, in the common sense the word. But during the learn ever relative the jurisdiction of the Jewish church? Did he command his disciples to do it? It is admitted by all that he did not. He did not second from that church. And he made it obligatory on his disciples to follow his example—to hold commu-nion with that church until cast out. But the most wonderful way of getting round this argument, which has proved "a cape of storms" to our comeouter brethren, is that adopted by Brother Gil-mer. He says that the church, under the old dispensation, was typical. So long, therefore, as her typical institutions were kept pure, the end of institution was attained, no matter what might be the moral character of her ministers and nembers in other respects, &c.

And so there are now. Peter speaks of elders being ensamples—literally, "types" to the flock. And what are baptism and the Lord's Supper but typical ordinances? But to talk about the church itself being a typical church, is like calling a little boy a typical man. In Gal. iv, 1-3, Paul calls the Jewish church a child and its members children; and compares the change which took place upon it at the introduction of the new dispensation to that which takes place upon a child when he comes of age. The church is often called "the Kingdom of God." Our Lord says to the Jews, " the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And, foretelling the conversion of the Gentiles, he says-They shall come from the east and from the west. from the north and from the south, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of God. But the children of the kingdom shall first be cast out." The same kingdom, when taken from them, was to be given to the Gentiles. If, then, their kingdom was but a typical king-dom, we have but a typical church still; for we have set down in the same kingdom from which they have been cast out. No; that church was more than a mere typical church. She was a true its testimonies on the subject, shows that expatrichurch, having the same moral law, the same Gospal, and the same great charter in the everlasting covenant that the church has now. She had a dom and philanthropy have, in all cases of nationsystem of discip the extending not merely to cere-monial, but also to moral uncleanness. Brother when slaves are freed, it is to the mutual advan-Gilmer says, "Every circumcised person who tage of both classes that the freedmen shall con-

Now it is true that there were typical persons

"anathema" and "maranatha, which were higher kinds of church censure. And these censures vere inflicted for moral as well as ceremonial ofnces. Thus publicans were cast out, and the sinners" we read of so often in connection with ublicans, were immoral persons under excommuication. The discipline of the Jewish church was, according to the law, remarkably rigid For some offences, such as blasphemy, the offender was to be put to death. For others, he was cut from the congregation. Other persons, for e crimes of themselves, or to mark the disleasure of God against the sins of their ances-

commonion in the church of his day, so far as norals are concerned: Lord, who shall abide in Who shall dwell in thy holy 11117 He that walketh uprightly, and worketh ighteousness, and speaketh the truth in his Let any one read the whole psalm, and ee how far it is from being true, that ceremonial One of the charges which God brought again his people by the mouth of Ezekiel was, that they had brought into the sanctuary strangers, "wace councised in heart, and uncircumcised in flesh, to be in his sanctuary, to pollute it." - An these manicant who would not pollute the house of God

ors, were not allowed to enter into his house. In the 15th Psalm, David lays down the terms of

now wast to "circumised in tear"s data in regenerated—and must also be baptized, which is un cutward sign of regeneration-so the commuicent who would not pollute the house of God under that dispensation, had to be circumcised in heart and circumcised in his flesh, which was an outward sign of this inward change.

God's people "beheld his beauty" in his temple. They held communion with him in his ordinances. To afford them the means of doing this.

was the great design of their institution. Ar that ceremonial cleanness ever fitted a man for holding fellowship with his God. No; the Jewish church was not a mere typical church. It was the true church of God, having some ordinances differing from those of the church now but bearing all the great essential features of the church in Gospel times. And our brethren, the "come-outers," may twist and turn as they please, but it is still true, that our Lord's example and precepts are directly against them. Corrupt as the Jews were in his day, they were not yet un hurched. He held communion with them until he was cast out, and required his disciples to do

What, then, becomes of the doctrine that by remaining with a church in which these are great vils, we necessarily countenance the evil-doers in their crimes, and become partakers in their he require his disciples to be partakers? Such suggestion is blasphemous in the extreme. And our brethren take heed how they deal ou their blows against their fellow Christians who cannot secode with them, lest they should be found smiting their Divine Lord.

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### EMANCIPATION ON THE SOIL THE TRUE POL-ICY OF KENTICKY.

There are but few of the advocates of slavers who are not in the habit of asserting that the whites and blacks are mutually improved by living together in the relation of masters and slaves and, at the same time, they also assert with great emphasis, that, if that relation were destroyed the proximity of the two races would be mutually destructive to them. Indeed, so frequently has the assertion been made, that the two races cannot live together unless the one is enslaved, that it has become an article of the popular faith which few question and scarcely any deny. The eman-cipationists have too generally conceded that expatriation ought to be associated with any plan of emancipation the State may adopt. Thus, al-though pro-slavery men and anti-slavery men differ utterly on the wisdom and policy of sla-very, there is much harmony in their views in

We have long been of the opinion that there s much unsoundness in the public mind on this subject; and we design in this article to place on record some of the conclusions which we have arrived at after a calm survey of the whole field. The question to which we now invite the attenion of our readers, is this: If the State of Kencorrupt branch of the true Israel" by seceding tucky resolve on emancipating the slaves within her borders, ought she, at the same time, to make provision for their forcible removal?

During the recent discussion of slavery in this State, several schemes of emancipation were proposed, nearly all of which had expatriation asso ciated with them. The emancipationists thereby assumed double duty. They undertook to prove that slavery is a grievous curse, which ought to be abolished, and at the same time to show that African colonization is feasible, and would greatly henefit the slave. Against the scheme of African colonization, considered with reference to the renoval of all the descendants of all the slaves now n Kentucky, the slavery men contended with mated the cost of removal and showed what an mit to in order to transfer our black population to the shores of Africa. It is true that the emancipationists met this difficulty by asserting that the expense of transportation would be derived from the hire of the colored people before their expatriation. But it was extremely difficult to the scheme of African colonization, as applied to the two hundred thousand slaves of Kentucky was even a pecuniary possibility.

Again: The slavery men contended that the

humanity of coercive colonization was not very clear, and argued that they who declaimed against the cruelty of keeping negro families together in slavery ought to be particularly guarded how they cast their influence in favor of a system of expatriation which, of inevitable necessity, would and forever break up the association of families by tearing mothers and fathers from sens and daughters, and sending the latter into perpetual exile from the love and guardianship of the former. The philanthropy of emancipation, when connected with expatriation, was therefore made

o appear extremely doubtful. These are difficulties of great magnitude and seriousness which must forever lie in the way of those who propose emancipation coupled with colonization, as the only remedy for slavery. Many of those emancipationists who felt that these difficulties are almost insuperable, declared that whatever scheme of emancipation the State might adopt, the result would be the removal of a majority of the slaves to distant homes and slavery farther South. But still this view of the case scarcely instigated the force of the reason ings which pro-slavery men used to show that colonization was too costly to be endured, and too cruel to be worthy to be held by any genuine the cause of humanity was to be advanced by a transfer of the negroes from slavery in Kentucky, o slavery in Mississippi and Alabama. It was said, and with great pertinency, that if the ne-groes are to be kept in slavery at all, it is far better for them to remain in Kentucky, where slavery exists under as mild a form as it can that carried to the extreme Southern States where, on account of the vast number of slaves and the nature of their employment, the institution presents an aspect of fearful sternness. And, moreover, it was objected that any scheme, which looked simply to the removal of the curse of slavery from Kentucky, and cared not if the curse vere transferred to other States, was a selfish scheme, and a scheme wanting in good faith to-wards the sister States of the Confederacy. There is great weight in these objections; for no true hearted patriot would desire to benefit his own section of the country at the cost of other secphilanthropy is more than doubtful which rests,

or seems to rest, on a basis of selfishness The advocates of freedom were very successful in their efforts to show that slavery ought to be abolished; but there is reason to doubt whether they succeeded in making it perfectly clear that African colonization is the best remedy that can

Were not our friends too hasty and inconsiderate, who conceded to the pro-slavery men that it would be better to retain the negroes in slavery than to emancipate them on the soil? Did they not, in making this admission, defer to an un sound prejudice, rather than act conformably to

the experience and common sense of mankind? Foreign colonization, as a remedy for domestic avery, is, as yet, an uncertain experiment. Slavery has existed in several nations, and has been extinguished; but the manumitted slaves have never been forced from their homes and native land. The experiment of abolishing slavery and permitting the freedmen to remain in the same communities with their former masters has often been tried, and has never failed. History, in all ation is not a necessary concomitant of emancipation; on the contrary, it shows that human wis-

estation of a kindly spirit towards him, to make Palestine the land of his choice-the home of his

So far, then, as human experience can throw light on the subject of national emancipation, it is unquestionably in favor of the proposition that emancipation shall be unaccompanied with ex-

The several States of our Confederacy in which ystems of bondage formerly existed and have been abrogated, all adopted emancipation on the soil as the wisest. No one who is conversant with the results of emancipation in these States, will assert that they militate against the position that emancipation on the soil is both safe and advanageous to all concerned. The Quakers were the first people who took a decided stand against negro slavery. Some individuals in that Society, as long ago as the first settlement of Pennsylvania, regarded the peculiar institution as unchristian. and declared against it. But the conviction of the duty of emancipation did not become general among them until after the middle of the last cen-tury. They at length decided that no one could hold slaves and at the same time maintain allegiance to Christian principles, and adopted the plan of turning out of the Society all who pre-The number of executive tiens was in tropical countries as will comport with the best amounting in the agreement from interests of the angular section. ferred holding on to their slaves to their memberextremely small. The Quakers liberated their slaves, amounting, in the aggregate, to a very large number; and we are warranted in saying that they subsequently had no cause to regret that they obeyed the dictates of conscience and broke the bonds of the oppressed, and thus at-tested their loyalty to Christ, the bond-breaker. They never regretted their conduct; for, by emancipiting their slaves, they freed themselves from a great many inconveniences, troubles, and bad influences, and had the satisfaction of seeing those whom they had manumitted generally prospering The experience of the United States is all in

favor of emancipation on the soil.

The most interesting experiment the world has yet seen, which bears directly on this subject, is that which was carried out in the British West Indies. This experiment has peculiar interest and value for the people of the United States. Emancipation was carried into effect in a number of those gloomy consequences which are too gen-erally considered as the legitimate fruits of any plan of emancipation on the soil.

Notwithstanding the interested assertions of

the slaveholders of the South, to the effect that West India emancipation has failed, we have no hesitation in saying there is not the slightest Did our Lord countenance the Jews in foundation for any such position. So far from it, test Was he a partaker in their guilt? Dise fadeed, is the troth, that we declare that the Government in the West Indies is one of the Shall be able, we think, to make it appear that complicated relations of this subject, and we shall be able, we think, to make it appear that commendation unconnected with compulsory expansions of this subject, and we complicated relations of the complication and philan-

In the entire population of the British West India islands, the slaves formed a very large ma-jority of the whole. The slaves greatly outnumbered the whites; and it was therefore contended that emancipation on the soil would be followed by riot, revenge, crime, and bloodshed. It was assumed that all the crimes that disgrace human nature would be perpetrated by the slaves after they became free. Scenes of the most atrocious nature presented themselves to the minds of the opponents of emancipation; and it was predicted that the blacks, being far more numerous than the whites, would rise up in revenge against their former task-masters-would murder all the men violate all the women, butcher all the children until earth should display blacker scenes than Pandemonium affords. The act of the British Parliament took effect on the first day of August 1835, and not a scene of horror occurred-aye. not even a word of revenge was heard. The n groes received the boon of freedom with thankful hearts, and, as the chains fell from their arms, they extended them towards heaven, and, instead of imprecations, they offered up prayers and thanksgiving to the throne of mercy. No hand was stained with blood-no slaveholder suffered

those of cheerful industry and the music of grateful hearts. their former masters nor stole their property They went merrily to work for wages in those fields in which they had toiled under the lash without any compensation. And from that day until the present, through the toils and vicissi-tudes of fourteen years, the liberated blacks have conducted themselves with far more general correctness of deportment than they did while they

any personal injury of any kind. Quiet prevailed

everywhere, and the only sounds heard were

were retained in slavery. Now, if in communities in which the blacks greatly outnumber the whites, experience shows that emancipation on the soil, so far from being a curse to both races, is both safe and advantageous, is it not reasonable that all those who have hastily acknowledged that white men and black cannot live together safely and advantageously unless the latter are enslaved, should examine the subject, to the end that there may be a revocation of their judgment? In the West Indies, during the continuance of slavery, the blacks were treated with much less humanity than the slaves are in Kentucky. They did not know what it was to receive the care and attention of an indulgent master and a sympathising mistress In sickness, no angel of mercy bent over them and in health, the only object was to secure as much labor from them as their physical ability would admit of. And yet, when the glorious day of freedom dawned on them, and their shackles fell to the ground, they were full of gratitude, and the dark passion of revenge, seeking bloody satisfaction for many injuries and outrages, was not manifested. All bad passions had a truce, and thankfulness and praise were everywhere in the ascendant.

After such an exhibition of the effects of eman cipation on the soil as the British West India Islands afford, it is absurd to assume that emancipation, under auspices far better for the negro would endanger the peace and safety of the com-munity. If all the slaves in Kentucky were to be liberated at the beginning of the year 1850, we should see no scenes of blood. Tranquility would prevail everywhere, and those vices and crimes which have ever been the adjuncts of slavery would gradually disappear. The negroes in the West Indies had felt the yoke of oppression with intense severity. If any thing could have induced them to commit atrocities on their former owners, surely the remembrance of the injuries they had sustained would have nerved their arms and fired their hearts to that end. Bu the great and invaluable blessing of freedom which they had received filled them with gratefulness and delight; and in their present happiness they forgot their old sufferings. They turned their attention to the great business of self-improvement, and in the fourteen years which they have steadily advanced until they now pre-sent communities in which all the elements of civilization are in a state of high activity. Not only has freedom lessened the number and mitigated the quality of vices, but a very great improvement has been made in morals and education. The schools are full of scholars who generally learn well, while the churches are attended by large and orderly congregations whose morals will compare favorably with those of other congregations elsewhere.

Have we not reason to suppose that, if emanci pation were to take place in Kentucky without being associated with coerced expatriation, the intellectual and moral well-being of the negroes would also be promoted? If you act justly toward a man do you thereby make him your bitter foe? If you restore to a people the liberty to which they are entitled, and of which they have long been deprived, do you thereby arm them with revenge, and prepare their hearts for retaliation? Certainly not

If emancipation take place on the soil of Ken-tucky and the blacks should not be forced away, would they not be employed and work for wages Would they prowl about, watchful of opportuni Would they prowl about, waterful of opportuni-ties for the commission of theft? Let the history of emancipation in the free States of this Confed-eracy and the experience of the West India Islands answer. The pro-slavery men contend that one of the greatest evils of emancipation would be the depriving the State of its laborers Keep the emancipated people here and that solid and formidable objection to emancipation will be obviated. Human nature is the same under black skin that it is under one of the Caucasian hue; and if a white man will labor better for wages than under coercion, so also will the negro. If the negroes were freed and employed in the States, a much greater amount of labor would be performed than at present, and the general pros perity of our commonwealth would be promoted. It may well be doubted whether emancipation connected with expatriation is practicable. There would be so many evils and so much inconvenience

and so much gross inhumanity associated with expatriation, that thousands of good men would regard a mild system of slavery as preferable to it. We know that many emancipationists who gave their assent to the schemes which were bruited last summer, did so, not because they ap cause they felt confident that the details were impracticable and could never be carried out.

Such were the feeling of many in regard to Mr. Clay's plan. They read with deep interest. cause they felt confident that the details were impracticable and could never be carried out.

was ceremonially clean, had a right to a place in the congregation of Israel." If he means that he had a right to the communion of the church, nothing can be more untrue. We find in the emancipation policy of the Hebrews, who, instead of driving the manumitted servant away, seem out of the synagogue. We also read of the an arigination of the synagogue. We also read of the an arigination of the synagogue are lightly may have the most choice fruits, vegetables, flowers, &c.; and the use of each other's lables, flowers, &c.; and the use of each other's labery it was an invaluable contribution to the sause of freedom, but the plan itself they regarded as utterly impracticable. They were anxious for a declaration on the part of the State against for a declaration on slavery, feeling sure that whenever slavery ter-minated, coercive expatriation would not be re-

But emancipation on the soil is eminently practicable. It has often been tried, and has always succeeded. Why, then, with the clear, broad day- of the luxuries and tinsel of the day to accomlight of human experience before us, should we plish it? hesitate for a moment to pronounce in favor of that kind of emancipation which is safe and has always been followed with innumerable blessings, both to the emancipators and the emancipated?

We do not array ourselves against African colonization. As a means of civilizing and christianizing Africa we regard that scheme with deep interest, and in the event of emancipation in Kentucky, we should take ground in favor of assisting all who might wish to go to the land of their ancestors. The only kind of foreign colonization that we are opposed to is that in which

force is resorted to.

When the day of universal emancipation in
Kentucky shall bless our State with its benign influences, there will probably be inducements offered to the emancipated negroes to seek homes for themselves near the tropics in this western bemisphere. The blacks who then may wish to emigrate from the State will have two southern regions before them wherein to choose homes.

We are opposed to all coercion either in advance of or subsequent to emancipation. We would not employ force to wrest the slave from his master, neither would we coerce the freedman to excile himself from his native land. The weapons we would use are furnished from the armory son, religion, and common sense. Voluntary cipated, is what we would have. We are not able to say that we desire any other kind of emancipation than that which would be voluntary on the part of the masters, or even that, if any scheme for forcibly breaking up families and trampling the holiest feelings of the human heart in the dust were associated with it.

If after emancipation it shall appear that the interests of both races require that they shall be separated, would not both races be glad to act as their interests would then direct? Under such circumstances, separation would undoubtedly go of islands without colonization, and without any on as rapidly as would consist with their mutual

In an article written as hastily as this has been. we can scarcely hope that we have satisfactorily answered all the objections usually urged, or which may suggest themselves against emancipation on the soft. We are painfully confident that we have not done justice to a subject of the highest interest to the community. Hereafter, we

### For the National Era. A PRAYER.

BY MRS. S. M. CLARKE.

O, Father, I would pray; Incline Thine ear A feeble, erring child would pray to Thee, The strong, for strength; the powerful, for aid But, oh! the throne to which I raise my cry. Is veiled in gloom; and, darker is my soul Than the dark night that hung its funeral pall O'er Egypt's sinful land. Oh rend the veil! Oh rend the veil that hides thy light from me

Presumptuous thought! My God, what have I said, What have I asked, that thy all-glorious face. Eternal One, might be reveal'd to me? Oh. I am humbler now than meanest worm. Or grov'ling insect, abject in the dust! I have invok'd the presence of my Judge, And how I view, in characters how plain The record of my life-a loan from Thee; In sad array, its worse than wasted hours. Its long arrear of gratitude and love. Now by thy pure and holy law I see How frail I am, how far remov'd from God.

Oh! I am blasted by the glory of Thy light! Oh! I am crush'd to earth by weight of sin

I who of late, strong, in my weakness strong Unfearing sought Thy presence, Infinite, Eternal Truth, would hide myself from The Would hide myself from Thee !

No place remote, no darkness hides from Thee If I ascend beyond the clouds of heaven, Lo ! thou art there! If deep in deepest hel I make my bed, Thou, too Oh God, art there Or, if I take the wings of morn, and fly To farthest lands, unknown to mortal ken

There, even there, Thy presence ever dwells Immensity! it cannot measure Thee! Infinity! it cannot fathom God! Only the soul can feel how great thou art ! How great and good, how wise and merciful

Would hide myself from Thee, and did I say? From thy unmerited, unbounded love, That in its condescension wonderful.

Calls me a child, an heir, an heir of God Would hide myself from Thee ? Oh heart pervers Oh folly strange! madness beyond compare Forgive that rebel thought, Oh God, forgive, That for a moment darken'd on my soul. When, in the light of Thy resplendent truth Thy infinite perfections, first, I saw, How vast the distance 'tween my soul and Thee

Extinguish the bright sun, midway, in heaver

To hide myself from Thee, were worse than death Were worse than death to the benighted soul The light of immortality ne'er bless'd-A gloom-a night that hath no morrow's dawn

What were earth's honors, riches, pleasures all-

Oh! what were worlds on worlds, without Thy love

Father! Thy erring child accepts thy grace Accepts it in its plenitude divine And, evermore, may she be strong in Thee. Perplexing oft, her thoughts too much engage-Its many friendships, joys, allure away-Oh lend thy aid, and lead the wanderer back Should an absorbing, earthly love arise Between my soul and Thee, Oh, Father, hear I pray Thee not that it may be removed, Be immolated on the living shrine-

But I would pray Thee sauctify my love.

Come, gentle Shepherd! guide thy feeble one Oh ' lead her through "green pastures" rich and fair, And by the "living waters" pure and still.

### For the National Era. THE SCHOOL AND SCHOOL DISTRICT AMERI-CAN INSTITUTE.

The attention of the people of the United States is respectfully invited to the subject of es-tablishing the School and School District American Institute, including a teacher's residence, an experimental and model farm, a garden of plants, with such improvements on the American Insti-tute of the city of New York, the National and Smithsonian Institutes of the city of Washington, as may seem appropriate; with rooms for public meetings, for chemical, electrical, and other philosophical apparatus, for a free library, such as those of Massachusetts and New York, for the Reviews of the great parties which divide our country; such as the National Intelligencer, the Republic, the Union, the Congressional Globe, the National Era, &c., the Democratic and Whig Reviews, the State and county papers of the respec-tive schools, the Presidents' annual messages, with the accompanying documents, the Patent Office reports, and such others as to Congress may seem appropriate; so that each voter may examine thoroughly the great questions which agitate our In leisure hours, or if thrown out of employ

ment, access may always be had to a valuable library, philosophical apparatus, and to a pleasant place of resort for social enjoyment, as well as for political, physical, intellectual, and moral improvement

A Mothers' and Daughters' American Institute, an American, Maternal, Paternal, and Juvenile Code of Laws, may also be established for mutual improvement to aid in self-culture, where the old and the young may become successful learners and teachers of truth. And so the mothers and deachers of truth. and daughters of our country will have facilities for higher attainments than at present.

A number of landholders in Maryland, Vir-

a number of landholders in Maryland, Vir-ginia, District of Columbia, &c., have offered to give from one acre to two hundred acres of good land to aid in establishing State and County Normal Schools, School and School District Experimental and Model Farms, \* from which every

yet, if the American People approve, they are equal to its accomplishment; but is not the object sufficient to induce fathers, mothers, and

By introducing good libraries, philosophical apparatus, experimental and model farms, much valuable knowledge may be acquired by the children and youth of our country between the ages of four and twenty-one, with the advantage of pursuing investigations and experiments in the School and School District American Institute in after-life—greatly facilitating the means of add-ing to human knowledge and of diffusing it. If Government be a great political, social, in-tellectual, and moral partnership, will not the adoption of the proposed measure greatly advance

its object? JOSEPH L. SMITH. P. S.—The attention of the people of the District of Columbia is respectfully invited to the fact that the people of Scotland, of the Presbyterian church, are greatly benefited by access to the valuable libraries appended to each church, for the free use of each member. Will not the appendage of valuable libraries to each church in the District of Columbia be greatly beneficial to the members of said churches, and promote the establishment of such libraries in each church

#### For the National Era. ACTION OF THE CONGREGATIONAL CHERCH IN BRUCEVILLE, OHIO, ON SLAVERY.

Believing the system of Slavery to be a gross violation of the law of God, the principles of jus-tice and common humanity; that it robs rational, accountable, and intelligent beings of rights en-dowed by their Creator; that it brutalizes humanity; it sunders the endearing ties of domes-tic relations; it assumes the prerogative of hold-ing and disposing of the creatures of God instead of their Creator; its spirit is that of selfishness, instead of benevolence; it respects the persons of the rich, and despises the poor; it corrupts the church; it brings blighting and mildew, shame and disgrace, mentally and physically, on every nation and community where it exists. There-

Resolved. That as it is the duty of the church of Christ in her individual and associated capacity, to rebuke sin, in high and low places, we, as a branch of that church, are called upon to utter our solemn and earnest protestation against Slathe doctrine taught by Rev. Albert Barnes be true. (the truth of which we do not doubt.) "that there is no power out of the church that could sustain slavery an hour if it were not spatianed in it"—those churches who refuse to speak out against so alarming an evil, are verily guilty before God.

Resolved, That it is the duty of every minister and church of Christ to bear their earnest and decided testimony against the cursing system of Slavery. Not only to call it a sin, but to preach, and pray, and labor, and vote against it, in the spirit of kindness, yet with the decision that the necessity of the case requires—until it shall be among the things that were, be blotted out from our nation and the world.

Resolved, That in view of the flagrant violation of the law of God, and the dishonor done to the Saviour, by enslaving, and, in many cases abusing and blaspheming Him, in the person of his "little ones;" that we cannot hold Christian fellowship with slaveholders or their apologists; and by Divine aid we will, in the spirit of the Gospel, and to the best of our abilities, struggle for the overthrow and extinction of American Slavery, and of Slavery throughout the world.

Resolved, That these resolutions be published in the Oberlin Evangelist, Free Presbyterian, and National Era, and signed by the Moderator and Clerk. B. Y. MESSENGER, Moderator. ISAAC H. INGRAHAM, Clerk.

Bruceville, Ohio, Sept. 19, 1850.

# PARKEVILLE HYDROPATHIC INSTITUTE. A Ta meeting of the Board of Managers of the Parkeville Hydropathic Institute, held Fifth month 15th, 1850,

Joseph A. Weder, M. D., was unanimously elected Resident Physician in the place of Dr. Dwxter, resigned.
Having made various improvements, this Institute is now pr-pares to receive an additional number of patients; and from Dr. Weder's well-known skill and practical experience in Europe, (acquired under Vincena Preissnitz, the founder of the Hydropathic system,) and for several-years past in this country, and particularly in the city of Philadelphia, (where he has had many patients,) the Managers believe the afflicted will find him an able and an attentive physician.

The domestic department being under the charge of a Steward and Matron, will enable the Doctor to devote to the patients whatever time may be necessary.

Application for admission to be made to

SAMUEL WEBB, Secretary

Office No. 58 South Fourth street, residence No. 16 Logan square, Philadelphia. General Description of the Parkeville Hydropathic

General Description of the Parkeville Hydropathic Institute.

The main building is three stories high, standing back from the street about one hundred feet, with a semicircular grass plot in front, and contains thirty to forty rooms. The grounds around the house are tastefully laid out with walks and planted with trees, shrubs, &c. On the left of the en trance to these grounds is a cottage containing four rooms, used by male patients as a bathing house, with every convenience for "packing," bathing, &c.; on the right of the entrance, about two hundred feet distant, stands a similar cottage, used by the ladies for similar purposes.

In the rear of the Institute, at the distance of one hundred feet, are three other cottages, some eighty feet apart. One of these is the laundry, with a hydrant at the door; the other two are occupied by the servants.

The hydrant water is introduced into these cottages as well as into the main building, and all the waste water carried off by drains under ground.

THE WATER WORKS

THE WATER WORKS

Consist of a circular stone building, standing on the brow of a hill, surmounted by a large ceoar reservoir containing five hundred barrels, brought from a never-falling spring of pure cold swater in the side of the hill, by a hydraulic ram," a self-acting machine of cast iron, that is kept constantly going, night and day, by the descent of the ware from the spring. The surplus water is carried from the reservoir to a fountain in the water works yard surrounded by weeping willows. In the first story of the water works is a circular room, containing the douche bath, which is a stream falling from a height of about thirty feet, and can be varied in size from half an inch to an inch and a half is diameter. Adj-ining the douche room is a dressing room, with marble tables, &c.; the rising douche (for the cure of piles, &c.) is one of the most complete contrivances of the kind, being entirely under the control of the patient using the same.

There are many other appliances, which can be better un BLACKWOOD'S MAGAZINE AND THE BRITISI QUARTERLY REVIEWS.

QUARTERLY REVIEWS.

Owing the nations of Kurope, which have followed each other in such quick succession, and of which "the end is not yet," the leading periodicals of firitain have become invested with a degree of interest hitherto unknown. They occupy a middle ground between the heaty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treat sets to be furnished by the historian at a future day. The American publishers, therefore, deem it proper to call renewed attention to these periodicals, and the very low prices at which they are offered to subscribers. The following is their list, viz:

THE LONDON QUARTERLY REVIEW, THE EDINBURGH REVIEW. THE WESTMINSTER REVIEW, and BLACKWOOD'S EDINB'GH MAGAZINE

In these periodicals are contained the riews, moderately though firmly expressed, of the three great parties in England—Tory, Whig, and Radical. Blackwood? and the "London Quarterly" are Tory, the "Edinburgh Review? Whig and the "Westminster Review" Liberal. The "North British Beriew" owen its establishement to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge, it was originally edited by Br. Chalmers, and now, since his death, is conducted by his son-in-law, Br. Hanna associated with Sir David Brewster. Its literary character is of the very highest order.

The "Westminster," though reprinted under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of thatwo Reviews formerly published and reprinted under separate titles. It has therefore the alvantage, by this combination, of uniting in one work the best features of both, as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are faithful copies of the originals—Binckwood's Magazine being an exact fac-simile of the Edinburgh edition.

TERMS.

TERMS.

For any one of the four Reviews, For any two of the Reviews, For any two of the Reviews, For all four of the Reviews, For Hackwood's Magazine, Subject of Blackwood and the four Reviews, Subject of Blackwood and the four Reviews 10,00 do. CLUBBING.

Four copies of any or all of the above works will be sent t ne address, on payment of the regular subscription for three one address, on payment of the the fourth copy being gratis. Remittances and communications should be always addressed, postpaid or franked, to the publishers,
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and Canadas. Apply to THOMAS EMERY, Lard Oil Manufacturer, Jan. 20. 23 Water street, near Walnur, Cincinnati, 6 BOARDING, MRS. EMILY H. STOCKTON, No. 161 Chestnut stre.
Oct. 25---tf

SPEECH OF HON, W. H. SEWARD 66 SPEECH of William H. Seward, on the Admission Scaiffornia. Delivered in the Senate of the Unite States, March 11, 1850." States, March 11, 1850."

This admirable Speech in pamphlet form, 48 pages, neatly overed, (price \$6 per 100, 12 cents single,) is for sale by—

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JAMES BIRNEY, commissioned to take deposition knowledgment of deeds, and to administer oaths and affirm ations, by appointment of the Governors of lowa Michigan Maine North Carolina South Carolina Wisconsin. Kentucky Missouri New York Pennsylvan Special attention given to collections and to the taking of

office, No. 114 Main strevt. July 25. WATSON & RENWICK, WASHINGTON, D. C.,

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July 18.

E. S. RENWICK.

OLD DOCTOR JACOB TOWNSEND,

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frand and Unequalled Preparation is manufactured on the largest scale, and is called for throughout the length and bread h of the land.
Unlike young S. P. Townsend's, it improves with age, and never changes, but for the better; because it is prepared on scientific principles, by a scientific man. The highest know ledge of Chemistry, and the latest discoveries of the Art have all been brought into requisition in the manufacture of the Oid Doctor's Sursapparilla. The Sarsaparilla root, it is well known to medical men, contains many medicinal properties, which, if retained in preparing it for use, produce form entation and acid, which is injurious to the system. Some properties will be propertied of Sarsaparilla are so volatile, that they entirely evaporate and are lost in the preparation, if they are not preserved by a scientific process, known only to those experienced in its manufacture. Moreover, these volatile principles, which fly off in vapor, or as an exhalation, under heat, are the very essential medical properties of the root.

heat, are the very essential medical properties of the root which give to it all its value. The Genuine Old Dr. Jacob Townsend's Sarsaparilla

Genuine Old Dr. Jacob Townsend's Sarsaparilla is so prepared, that all the inert properties of the Sarsapa rilla root are first removed, everything capable of becoming acid or of fermentation is extracted and rejected; then every particle of medical virtue is secured in a pure and concentrated form, and thus it is rendered incanable of losing any of its valuable and healing properties. recpared in this way, it is made the most powerful agent in the Cure of Innumerable Diseases.

Hence the reason why we hear commendations on every side, in its favor, by men, women, sed children. We find it doing wonders in the cure of Consumption, Dyspepsia and Liver Complaint, and in Rheumatism, Scrofula, and Pries Costiceness, all Cutaneous Eruptions, Pomples, Biotches, and all adections arising from

and all affections arising from Impurity of the Blood, Impurity of the Blood,

It possesses a marvellous efficacy in all complaints arisin from indigestion, from acidity of the stomach, from unequacirculation, determination of blood to the head, palpitation of the heart, cold feet and cold hands, cold chills and not flashe over the body. It has not had its equal in coughs and cold and promotes easy expectoration and gentle perspiration, relaxing stricture of the lungs, throat, and every other part. But in nothing is its excellence more manifestly seen an acknowledged than in all kinds and stages of

acknowledged than in all kinds and stages of

Femnle Complaints.

It works wonders in cases of fluor albus or whites, falling
of the womb, obstructed, suppressed, or painful memes, irregularity of the menstrual periods, and the like; and is
effectual in curing all forms of the kidney disease.

By removing obstructions, and regulating the general system, it gives tone and strength to the whole body, and cures
all forms of

Nervous Diseases and Debility,

and thus prevents or relieves a great variety of other diseases, as spinal irritation, neuralgia, St. Vitus dance, sweeting, epileptic fits, convulsions, &c.

Is not this, then,

The Medicine you Pre-eminently Need?

But can any of these things be said of S. P. Townsend' aferior article! This young man's liquid is not to be Compared with the Old Dr.'s, because of one Grand Fact, that the one is Incapable of Deterioration and

Never Spoils, while the other does; it sours, ferments, and blows the be while the other does; it sours, ierments, and of was the over tles containing it into fragments; the sour, acid liquid ex-ploding and damaging other goods! Must not this horrible compound be poisonous to the system? What; put acid into a system already diseased with acid! What causes dys pepsia but acid? Do we not all know, that when food sours in our stomachs, what mischief it produces!—flatulet ce, in our stomachs, what mischief it produces!—flatuletice heartburn, palpitation of the heart, livercomplaint, diarrhox dysentery, colic, and corruption of the blood! What is scrofula but an acid humor in the body! What produces all the humors which bring on cruptions of the skin, scald head, sait rheum, erysipelas, white swelling, fever-sores, and all ulcerations, internal and external? It is nothing under heaven but an acid substrance, which sours and thus spoils all the fluids of the body, more or less. What causes rheumatism but a sour, acid fluid, which insinutes itself between the joints and elsewhere, irritating and inflaming the tender and delicate tissues upon which it act? No of nervous diseases of impurity of the blood, of deranged circulations, and nearly all the ailments which afflict human nature.

Now, is it not horrible to make and sel, and infinitely

Now, is it not horrible to make and se I, and infinitely

worse to use, this

Souring, Fermenting, Acid "Compound" of S. P.

Townsend:

and yet he would fain have it understood that Old Dr. Jacob
Townsend's Genuine Original Sursaparilla is an Imitation
of his inferior preparation!!

Heaven forbid that we should deal in an article which
would bear the most distant resemblance to S. P. Townsend's
article' and which should bring down upon the Old Dr. such
a mountain loud of complaints and criminations from Agents
wao have sold, and purchasers who have used S. P. Townsend's
Fermenting Compound.

We wish it understood, because it is the absolute truth
that S. P. Townsend's article and Old Dr. Jacob Townsend's
Sarsaparilla are heaven wide apart, and infinitely dissimilar;
that they are unlike in every particular, having not one sin
gle thing in common.

As S. P. Townsend is no doctor, and never was, is no

As S. P. Townsend is no doctor, and never was, is no chemist, no pharmaceutist—knows no more of medicine or disease than any other common, unscientific unprofessional man—what guarantee can the public have that they are receiving a genuine scientific medicine containing all the virtues of the articles used in preparing it, and which are incapable of changes which might render them the agents of disease, instead of health?

discase, instead of health I
It is to arrest frauds upon the unfortunate, to pour balm
into wounded humanity, to kindle hope in the despairing
bosom, to restore health and bloom and vigor into the crush
ed and broken, and to banish infirmity—that OLD DR.
JACOB TOWNSEND has sought and found the opportunity and means to bring his

nity and means to bring his within the reach, and to the knowledge, of all who need it that they may learn and know, by joyful experience, its Transcendent Power to Meal!

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Nov. 15—tf WHEELAA & WOOD,

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J. WHELAN.

May 23-14

A. WOOD. JUST PUBLISHED.

REPLY to Remarks of Rev. Moses Stuart on Hon. John John Jay, and an Examination of his Scriptural Exarcises, contained in his recent pamphlet entitled. \*\*Conscience and the Constitution \*\*Dy William Jay. An octavo pamphlet in a neat cover. Price 6 cents. For sale by Aug. 1. WM. HARNED, 61 John street, N. York. HOOKER & HAWLEY,

A TTORNEYS and Counsellors at Law, Hartford, Con necticut. JOHN HOOKER. Sept. 12-ly JOSEPH R. HAWLEY. THE FRIEND OF YOUTH.

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GEORGE W. LIGHT, Nov. 25.

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Widwifery, with its collateral branches. Truition, 225.
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SAMUEL GROGORY, Secretary,
Sept. 28-32

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Apollo or Museum Building, northwest corner of South and Walnut streets, Cincinnati, Ohio.

THE attention of the Public is respectfully called to the course of studies prescribed at this institution for the purpose of qualifying Young Men in a thorough practice manner for the duties of the counting house and for business meaning accounts.

manner for the duties of the counting house and for business pursuits generally.

The design of the institution is to impart such information as will make practical men and elentific accountants for any and every department of business.

The prominent subject of study is, Double-Entry Book-Keeping; or, in other words, the science of accounts, in its adaptation to every variety of transactions that can possibly arise in the operations of Trade, whether wholesale, retail, commission, banking, manufacturing, jobbing, or any other form of business.

commission, banking, manufacturing, jobbing, or any other form of business.

In order to qualify those who enter this institution in a superior manner for the responsible duties of commercial interpretarily the science of book keeping. Lectures on the general laws of trade, as contained in the best treatises on banking and political economy, have also been lately introduced with great advantage and success.

Students are (in addition) made familiar with general mercantile forms and phrascology, or what may be termed the literature of commerce, including commercial letters of all descriptions. Il descriptions.

It will be the assiduous endeavor of the Principal to make

hose who attend this institution good practical penmer—a sine qua non to those wishing to enter the arena of trade a compress contract of calculations is interested in size exer-Terms for the full course - . . \$40 00 no Instruction is given individually; thus gentlemen

can enter at a content of the conten from six to twelve weeks.

The undersigned has at much labor and expanse collected a library of standard works, both American and foreign, on the above subjects, as well as obtained such practical information from real business as is deemed important or useful, and has also been enabled, from long experience as a teacher, to greatly improve and simplify the mode of imparting this kind of instruction. He thus flatters himself that those who patronize this institution from the inducements held out, will have their expectations more than realized.

Sept. 19—3m JOHN GUNDRY, Principal.

LIBERTY ALMANAC FOR 1851.

LIBERTY ALMANAC FOR 1851.

The American and Foreign Anti-Slarery Society have just published another stereotyped Almanae, for the coming year, with special reference to the great question of Slavery at the present time, and in the expectation that the friends of the cause throughout the country will co-operate in diffusing extensively the valuable statistical and reading matter it contains. Considering the expense at which the Almanac has been prepared, the low price & which it is sold, and the increased facilities for forwarding it, by express or otherwise, from New York, over the whole of the Northern States, it is confidently expected that the directation this year will greatly exceed that of any previous year. So much useful matter cannot well be circulated at less expense.

pense.
The Almanac is bandsomely printed, on finer paper than The Almanac is handsomely printed, on finer paper than usual, with well-executed wood engravings, prepared expressly for it, illustrating the escape of Henry Rox Brown, a scene at Washington, and the kneeling Slave Mother Besides the Calendar, which is equal in all regisees to that of the American Tract Society's Almanac for 1851, and the Eclipses, Cycles, &c., &c., the Almanac contains a variety of interesting and valuable reading and statistical and the prices will be as follows:

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The friends of the cause are earnestly invited to co-operate in giving a wide circulation to the Almanae, and to send their orders at an early day for a liberal supply. It is suggested that they make arrangements with merchants in their neighborhood, before visiting New York, to have a few wundred Almanaes packed with their goods. In this way the cost of transportation will be very small. If no such opportunity offers, the owners of expresses are now more casonable in their charges than heretofore. This nede of conveyance is better than the post office, as every Almanae ent by wall, whatever the distance, costs two and a half

ent by mail, whatever the distance, costs two and a half A Catalogue of most of the Publications for sale at the Actalogue of most of the transfer of the pository is annexed, from which selections can be made; and books and pamphiets can be sent with the Almanaes, without much, if any, additional expense Orders, enclosing payment, in bank notes or post office stamps, may be addressed to WILLIAM HARNED, Agent, Aug. 8—6t No. 61 John street, New York City.

N. B. Editors friendly to the cause of freedom are resetfully requested to give the above an insertion, as the bject in publishing the Almanac is not to make money, but diffuse useful information.

DAVID TORRENCE, NOTARY PUBLIC, Xenia, Ohio,

Will. Lake acknowledgments, depositions, affidavits, and protestations, in town or country; is agent for the National Era, the Union Mutual Life Insurance Company, the American Live Stock Insurance Company; and will attend to the collection of claims generally; also, to selling, leasing, and renting real estate.

(F) Office-Galloway's Buildings, up stairs—corner room. Sept. 19—19

A TTORNEY and Counsellor at Law, and General Land Agent, Falls of St. Anthony, Minnesota Territory. Oct. 11.-y

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To Repurifying the blood, and for the cure of Scrofula, Rheumatism, Stubborn U cers, Dyspepsia, Salt Rheum, Fever Sores, Ergyipelas, Pimples, B. les, Mercurial Discaves, Cutaneous Eruptions, Liver Complaint, Bronchetts, Consumption, Female Complaints, Loss of Appetite, Gereal Debitty, &c.

In this preparation we have all the restorative properties of the rook combined and concentrated in their utmost strength and efficace. Experiments were made in the natural rebuilty, &c.

In this preparation we have all the restorative properties of the rook combined and concentrated in their utmost strength and efficace, intil it was found it could not be improved. Accordingly, we find it resorted to almost universally in cases of scrofuls, fiver diseases, salt theum, general prostration of the vival powers, and all those tormenting tiseases of the skin, so trying to the patience and lipitries to the health. It is a tonic aperient, and distincteant it acts simultaneously upon the stomach, the circulation, and the bowels; and thus three processes, which are ordinarily the result of three different kinds of medicine, are carried at the same time, through the instrumentality of this one memedial agent. There are many ways of relieving pain for the time being, but there is only one way of removing disease. No palliative, no anadyne, no topical application, will remove it. It must be attacked at its source, in the fluids of the body, which convey the poison to the localities where it is developed in inflammation, sores, ulcers, tumors, abscesses, glandular swellings, &c., as the case may be.

These fluids must be reached acted upon, purified by some powerful agent. Such an agent is Nand's Sarvaparilla, which gently stimulates while it disinfects and expelsion, which gently stimulates while it disinfects and expelsion, which gently stimulates while it disinfects and expelsions that the restores their vigor and tone. Its great meris that it meets and neutralizes the sective principle of dis-

a new certificate of its excellence; and we have only to post the accumulated testimony of multitudes who have excellenced its effects, to convince incredulity itself of its i Lieutenant Miller, of the army, has kindly sent us allowing letter from California:

MONTEREY, JANUARY 18, 1850. Messrs. A. B. & D. Sands:

Messes. A. B. & D. Sands:

GENTLEMEN: 1 ber leave to add my testimony in favor of your invaluable medicine, hoping it may lead some other infortunate beings to bry its effects, and that they may be benefited as I have been.

I arrived here from the United States by the overland route, about the list of October last. A few days after, twastatasked with a very disagreeable eruption of the skih, which my physician could not cure. I happened to find your Sar aparilla in a store in this place, and remembering the popularity of the medicine at home, I purchased three bottles, which had the desired effect of removing my difficulty entirely. With high regards, yours, &c.,

J. H. MILLER, U. S. A. Here is another, nearer home: NEW YORK, JANUARY 8, 185

Messes. Sands:

General Sands:

General Sands:

General Sands:

General Sands:

Jave great pleasure in acknowledging to you the great benefit I have received from the use of your Sarsaparilla. A subject of pulmonary disease, I made a volage to Europe, but while there continued to be afflicted. A few weeks after my return, I was seized with a violent hemorrhage of the lungs, and from the deblitty and great pretration of strength that followed, with the protracted difficulty of respiration, I am entirely relieved by the use of your Sarsaparilla, which I consider a most important soft truly valuable discovery in the healing art. I feel that have not for fourteen years enjoyed so good health as at present. Very gratefully, yours,

S. E. SAYMOEK.

Messrs. Sands:

Messrs. Sands:

Gentlemen: I take the liberty of sending you a letter which may be of importance to those who are suffering as have done. I received great benefit from your Saresparille, having been cured of a maiady after suffering all years, hereby cheerfully certify to the good effect of your meiking, and I hope God will reward you for all the good you have done. A chronic cough had tormented me day and night and repeated sitacks of fever induced me to believe that I should die with consumption. One day while suffering a violent attack of burning fever, a friend persuaded me try your incomparable medicine, but, to tell the truth I had no confidence in it. I finally purchased a bottle and by its use and the help of God I was restored to better health that I had enjoyed for six years. I cannot but bless the author of this admirable medicine.

With great respect, I am, gentlemen, your obedient struck, and, and the sum of the sum of

Prepared and sold, wholesale and retail, by A. B. 4 D. SANDS, Druggists and chemists, 100 Fulton street, corner of William, New York. Sold also by Druggists generally throughout the United States and Canadas. Price \$1 pr. bottle; six bottles for \$5.